

CATHOLIC *Interracialist*



WITHOUT INTERRACIAL JUSTICE SOCIAL JUSTICE WILL FAIL

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66

10 Cents

Views of the Month

Catholics Endorse FEPC

WASHINGTON, D. C.—George K. Hunton, secretary of the Catholic Interracial Council of New York, urged the present Congress to fulfill past promises by enacting a Fair Employment Practices law immediately. In his testimony before a Senate Labor subcommittee he also pointed out that Catholic Interracial groups on both state and national levels have resolutely supported legislation against discrimination in employment in the past, and he asserted that the "undemocratic filibuster" which has previously stopped such legislation in the Senate must be broken.

The subcommittee, under the chairmanship of Sen. Humphrey of Minnesota, is holding hearings on two bills which it hopes to merge into one establishing a Fair Employment Practices Commission. Both bills, one of which is sponsored by Sen. Ives of New York and the other by Sen. Humphrey, would provide the Commission with authority to hold hearings on complaints, make findings and resort to the courts if necessary to enforce its decisions. This procedure is similar to that used successfully in New York and Massachusetts. Neither bill carries any criminal penalties and both provide for a full judicial process.

Passenger Segregation Ordered Ended

CHICAGO, ILL.—The Illinois Commerce Commission has ordered the Illinois Central Railroad to stop using its car-card system of assigning coach passengers to seats in such a way as to segregate Negro passengers. The railroad claimed that the system was used simply to facilitate loading of passengers and their separation according to destination. However, the commission found that the car-card system, "is applied in a manner to segregate Negro passengers in cars toward the head of the train without regard to their destination." The commission also found that Negroes were sometimes forced to stand in the segregated sections while seats rode empty in the "white" cars. Furthermore, the segregation inconvenienced Negro patrons of the dining and club cars which are generally located toward the rear of the train.

In May, 1951, the U. S. Supreme Court ruled that discrimination on trains in interstate commerce is illegal. This decision of the Illinois commission was made under the Public Utilities Act and the state Civil Rights Act and applies to trains traveling within the state.

Archbishop Lucey Rejects Racism

AUSTIN, TEXAS—Archbishop Robert E. Lucey of San Antonio asserted in a message to the three-day Catholic Conference on the Spanish Speaking People of Texas here that racism is unnatural and un-American. He said in part, "In our beloved land, liberty and justice have been enshrined in our traditions and in the hearts of our people. The Founding Fathers declared that all men are created equal; that liberty is a gift of God; it cannot be taken away by men. The doctrine of a master race is untenable."

"Open Use" Granted at 4 D. C. Grounds

WASHINGTON, D. C.—The District of Columbia Recreation Board has approved opening four playgrounds previously segregated to whites only for use by all races. It also voted to continue segregation at three others. Witnesses favoring integration held that there were no other playgrounds available for Negro children and pointed out that children of both races played peacefully together until supervisors enforced segregation. Witnesses opposed to integration held that there was not enough equipment for the white children alone.

Time for Religion Upheld

WASHINGTON, D. C.—The Supreme Court has upheld the constitutionality of the New York practice of releasing public school students to study religion in their own churches. While the majority in this 6 to 3 decision claims that it does not reverse the decision in the McCollum case, yet it does concede to critics of that decision the possibility of cooperation between church and state but without union.

Justice William O. Douglas said in the majority opinion, "The First Amendment, however, does not say that in every and all respects there shall be a separation of church and state. Rather it studiously defines the manner, the specific ways, in which there shall be no concert or union or dependency one on the other. That is the common sense of the matter."

Blind Children Refused D. C. Hotel

WASHINGTON, D. C.—The hotels and restaurants of this city have recently been involved in three separate cases of discrimination against school children. Only one of the cases ended well.

Miss Beverly Dodge, 17, won the Good Citizenship award of the Daughters of the American Revolution at her school in Portland, Me. This award carried with it a trip to Washington which no other Negro had ever accepted because of the discrimination

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Iowa City Finds Out What's Wrong Racially

Davenport Changed by Group Race Report

by Thomas J. Mulligan

LAST FALL A REVEALING booklet was published in the City of Davenport, Iowa. The title: "Citizen 2nd Class—Negro Segregation and Discrimination in Davenport—A Survey by the League for Social Justice." Copies of this booklet—in fact the entire first printing—were sent to city officials, newspapers, employers, social agencies, prominent citizens and other influential Davenporters. With this project the League for Social Justice became widely known and recognized in the city of Davenport.

"Citizen 2nd Class" amazed many and angered others. For example, the statement that out of 79 physicians in the city, fourteen refused to treat Negroes and that the remainder preferred to treat them after regular office hours angered members of the Scott County Medical Association. The Association retaliated by demanding a complete retraction by the League. The League, knowing the survey to be correct, refused the demand and consequently was threatened with legal action.

However, after the matter was given to a committee of the Medical Association, a letter of apology was sent to the League and doctors were urged to stop discrimination. The doctors evidently discovered the Survey was correct.

Some Bright Spots

PERHAPS THE GREATEST thing the book did was to bring to the Davenport citizens the realization that their city, like most others, was far from perfect in regard to race relations. True, progress had been made. One of the largest department stores hired Negroes by skill; and other employers did the same. All municipal facilities were open to all, and most of the schools—public and private—were interracial. However, the survey did point out the obvious segregation, discrimination in restaurants, bars, restaurants, and recreational facilities. The booklet showed that the League for Social Justice was a permanent and stable organization working for the welfare of all citizens of Davenport regardless of race, creed, or color.

The League had its conception in November, 1950, when Michael Lawrence, Davenport post office employee, got together with some of his friends with like convictions and the same thirst for justice. Organizational meetings were held in homes of members of this embryonic group and it was decided the organization should work for social justice on the basis of racial en-

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V. Sobotka

"My delight is to be with the children of men."

Why New Orleans Should Lead the South in Race Relations

by Rev. Joseph Fichter, S.J.

NEW ORLEANS OUGHT to be the leading city in the South in the current improvement in race relations. Theoretically, conditions for race relations are good here:

(a) Except for the newer and exclusive residential areas, Negroes and whites live in all parts of the city and they know each other as neighbors.

(b) New Orleans Negroes are, for the most part, long-time residents of the city. We have a fairly large number of well-educated, well-integrated "old families." The immigrants from Mississippi and rural Louisiana do not "create the problem" here which Negro migrants bring to Northern cities.

(c) We have seven colleges and universities—not counting the Catholic and Baptist seminaries, the Louisiana State University Extension branches, the schools of nursing. If private education is better than public, we can boast of a higher percentage of non-public grammar and high schools than any other large city in the South.

(d) We are a "Catholic city." That ought to be an advantage because Catholics boast of their universalism, their all-embracing doctrine of the Mystical Body. If segregation and discrimination are an offshoot of Calvinist exclusiveness then a "Catholic city" like New Orleans

surely rejects that segregation and discrimination.

ALL THESE CONDITIONS point to New Orleans as the ideal city of the South in which to set up and pursue the model for Southern race relations. What is missing to change the potential into an actuality? The fact is that WE HAVE ACCEN-

TUATED THE NEGATIVE. We have not had a race riot; we have not had a lynching. But also we have not done as well as other Southern cities in opening opportunities—in the police force, fire department, school board, libraries, parks and other public services.

CATHOLIC INTERRACIALIST

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Our Purpose

THE PURPOSE of the Catholic Interracialist is

A. TO REAFFIRM both the human dignity and rights of all men and the profound unity among all men established by our common Creator and Savior and our common Brother.

B. TO HELP Friendship House's practical effort to bring the spirit of Christ's justice and love to bear on the attitudes, laws, customs, and institutions of our time inasmuch as they have been corrupted by racial prejudice and hatred and discrimination, and the lives of men and women, Negro and white, have for that reason been degraded.

Why Are We Fearful?

VIEWING THE WORLD'S stage today, many of us who have been reared on movies are sure we can pick out and punish the "bad guys." We, of course, are the "good guys" and may be led against the "bad guys" by omniscient commentators of newspapers, radio or television. If we had been brought up on more classic or adult drama, we might realize that people are complex. Then we might treat people more intelligently, as well as in a more Christian manner.

One instance might be of a few zealous Catholics in the Bronx who insisted that all merchants, including Jewish ones, should close from 12 to 3 on Good Friday under threat of boycott and display a sign that they were doing so "in observance of the death of Christ." If they had been understanding enough to think how they would feel if someone asked them to stop work in observance of the death of Luther they would have spared their Jewish brothers some embarrassment and fear. If they had stopped to think, they would have realized that Our Lord wants absolutely free devotion, not forced display for economic gain.

MORE UNDERSTANDING was also needed by the Englewood (N.J.) Board of Education which refused Mrs. Mary McLeod Bethune permission to speak to an American Legion Auxiliary in a school building because of her membership in groups considered subversive by the Un-American Activities Committee. Governor Warren of Florida defended Mrs. Bethune as a patriotic American. If board members had tried to put themselves in the place of a Negro, they would understand why a Negro would join some of these groups which said they were fighting Nazism, probably the most terrifying example of race hatred carried out to its logical and horrible conclusion. Many of these organizations fought openly for Negroes' constitutional rights but kept their subversive aims well hidden. When the Nazi-Communist pact was signed many group members were disillusioned and dropped their membership. Others left after World War II when it became obvious that Russian and American interests were splitting. Once they left the groups it should no longer be held against them any more than it is held against Louis Budenz.

Mrs. Bethune has probably spent more time fighting for the defense of the Constitution and the rights which it guarantees to the people than all her critics put together. If all Americans were allowed to exercise their constitutional rights, subversive groups would die for lack of grievances to exploit for the division of our country into hostile camps of race or religion.

"BUT SUPPOSE we have real enemies in our midst?" The answer to that is not hysterical fear and retaliation. As Americans we have the law and its enforcement officers to appeal to. No American citizen should be "deprived of life, liberty or property without due process of law," according to our Bill of Rights. Groups thought to be subversive are constantly observed by the Federal Bureau of Investigation. This body of loyal Americans, well-versed in law and the capturing of criminals of all kinds, is much better trained to deal with enemies of our country than some sensation-hungry or publicity-seeking commentator or Senator.

Do we feel that the law is too slow or unsure? Then comes mob rule, a worse horror than we are fleeing. If we lawlessly persecute one group today, how do we know that our group may not be so treated tomorrow? We need not believe their ideas but we must love them as persons.

If we are Christians we may have heard that "the anger of man does not work the justice of God." We are doubly bound

In Sleep

by Alice Meynell

I DREAMT (no "dream" awake—a dream indeed)
A wrathful man was talking in the park,
"Where are the Higher Powers, who know our need
And leave us in the dark?"

"There are no Higher Powers; there is no heart
In God, no love"—his oratory here,
Taking the paupers' and the cripples' part,
Was broken by a tear.

And then it seemed that One who did create
Compassion, who alone invented pity,
Walked, as though called, in at that north-east gate,
Out from the muttering city;

Threaded the little crowd, trod the brown grass,
Bent o'er the speaker close, saw the tear rise,
And saw Himself, as one looks in a glass,
In those impassioned eyes.

from "Poems of Alice Meynell—Complete Edition," Oxford University Press

"Behold this Heart which has so loved men."



by Clemens Schmidt
Reprinted with permission of Catholic Art Quarterly

to see that our enemies are treated justly—as citizens and as followers of a Leader who said, "Do good to them that hate you."

ARE WE HUDDLING in fear in an upper room like the Apostles before the coming of the Holy Spirit at Pentecost while there is a world to be won outside? It may be a hostile world as was that awaiting the Apostles. We will need much grace from the Holy Spirit to kindle His love in our hearts so that we may go out into the world, not "striking with the fist wickedly," but showing our love for all men, even those who insult or injure us.

Our Leader said, "If I be lifted up, I will draw all men to myself." He was lifted up on a cross of suffering borne willingly out of love. We are His Body, visible in the world today. If we can be lifted up by suffering borne of love we will draw men of our day to Him. We may shock the Pharisees by our love for those reputed to be Communists as He shocked them by eating with publicans and sinners. But He came with love for us sinners—for all men. May His Kingdom come!

Immigrant Bill Has Race Bias

THE McCARRAN Immigration Bill, although a slight improvement over present policy, fails miserably to lessen the desperate need of better population distribution in the world and also this country's need for skilled manpower. Canada admits yearly 1 per cent of its population, Australia 2 per cent, while this bill would admit to the United States only one-sixth of 1 per cent of our population in 1920. And that last figure excludes Negroes and American Indians from the count as if they were not citizens. The bill allows 154,657 immigrants a year from all countries combined, only 380 more than existing laws admit.

This bill improves upon the present policy in several ways. First, it codifies the great mass of immigration and naturalization laws of 150 years. Second, it abolishes racial barriers to citizenship. The present law denies citizenship to natives of Japan, Indonesia, Burma, Thailand, and some Pacific islands. Third, it

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Davenport

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cyclicals. Help was received in the form of visits from Betty Schneider, director of the Chicago Friendship House; Vaile Scott, at that time a full time worker for Young Christian Students; and Bob Senser of "Work" and the Catholic Labor Alliance.

A constitutional meeting was finally held and the League was officially established as an organization of all races working for social justice on the basis of Catholic social principles and philosophy. Though the organization is Catholic, persons of other creeds are most welcome. Mike Lawrence, founder of the group, was elected president. Chaplain at that time was Father Ryan, C.S.V., who, after his transfer some months later, was replaced with Father Neil Bresnahan, C.S.V.

SINCE THE PUBLICATION of "Citizen 2nd Class," now in its second printing, the League has increased in membership—if not paid membership, at least in meeting attendance—and prestige. And many members have come and gone—to different jobs, to post-graduate schools, and to the service. Among those who are no longer with the League is Mike Lawrence, founder and past president.

At present the organization is engaged in the biggest project to date. Several weeks ago it was announced that Davenport's "Cook's Point," riverfront slum area housing many families of Mexican extraction, was to be converted into an industrial area. The eviction date was set at May 1.

At the first meeting of the League following this announcement, it was suggested that the League make a survey to determine the needs of the people of "The Point" and to see if there was anything the League could do to aid them. The questions asked on this first trip to Cook's Point determined four things, (1) the number of families on "The Point"; (2) the number in each family; (3) whether or not these families had homes to which they could go, and (4) whether or not these families had land on which to build homes. The survey revealed that there were approximately 150 persons on the Point and a meeting with these people indicated that they needed and wanted help.

Ann Toney, League member, contacted Paul V. Ryan, Davenport real estate agent, to determine the number of homes available to these people. Ryan was not too encouraging at that time, but promised that these residents would have first choice at any homes he later had for sale or rent. He also pointed out that there would be no restrictions of area placed on the people.

BUT RYAN DID MORE than this. He became interested in (Continued on Page 7)

Are you looking for a good picture of the Sacred Heart? The picture above printed in maroon on cream background 6" x 8 1/2" on 8" x 10" mat can be obtained for

75c from

CATHOLIC ART
QUARTERLY

Rosary Hill College
Buffalo 21, N. Y.

There is also one of
Our Lord alone.

We Hear That

Crosscurrents Opens Store

Cross Currents, that quarterly review which brings us such good translations of foreign Catholic writers, is opening a book and record shop between City College and Columbia at 3111 Broadway (north of 122nd St.) New York 27, N. Y. It has a wonderful lending library and some fine new records. The atmosphere is the sort where people are encouraged to come and browse and have tea. The review will be published there. It is still \$3 a year and well worth it. Leon King, formerly on the staff of Harlem Friendship House, is among the group sponsoring the book store. We know his excellent taste in literature and records, so we're looking forward to visiting the place. If you would like a catalog of books and records please send for it.

Stan Vischer Lecturing

Stanley Vischer is devoting more time to lecturing now. He has wide knowledge of the lay apostolate. He started with the Catholic Worker at the age of 17. He has written hundreds of articles for some fifty magazines and has been associate editor of the Santa Fe Register. He has lectured on Catholic Action and the Strategy and Tactics of Communism at several summer schools. He has a great sense of humor combined with great charity, a difficult combination. He is a most enjoyable lecturer and he really knows his subjects—"The Vocation of a Christian," "Strategy and Tactics of Communism," and "Adventures in Catholic Action." Let us know if you'd like him to speak to your group.

Saginaw Has Interracial Group

The Catholic Interracial Council of Saginaw, Michigan, now has members from six parishes. It meets twice a month at St. Joseph's rectory. The president of the Council, Mrs. Lonnie McCarty, was guest speaker to the Franciscan Tertiaries at St. Andrew's parish, speaking on the interracial movement and the American Negro. It was the first time a colored speaker had addressed a Catholic group in Saginaw.

Many groups, of which Friendship House is one, are trying to bring the world to Christ. We are glad to let our readers know of these other groups.

These other apostolates are all united in the Mystical Body of Christ. Many of us are united in other ways. Some workers started with one group and then found out about one which more closely suited their needs or desires. Activities of one group may be joined by others. For instance, our Outer Circle discussions under Frank and Maisie Sheed, sponsored by the Newman Club, are attended by many from the Young Christian Workers or Students, or Catholic Workers, Christian Family Movement, or the Grail, or the staffs of Integrity, Cross Currents or A.D. Lay Auxiliaries of the Missions attended the Chicago Friendship House retreat. The Catholic Labor Alliance's John A. Ryan forums help to enlighten workers from Friendship House and other groups. This union is very close, encouraging all of us.

One of these apostolates may be just what you've been looking for. Or it may help a friend of yours. It is good for each

Christian Family at Work

by Mr. and Mrs. Patrick F. Crowley

DO YOU AGREE that many families are having a tough time raising children, developing and maintaining a happy home? If you do, you will be interested to learn of the Christian Family Movement's efforts to help families live in a happier, more friendly, more Christian atmosphere.

In the marriage ritual Catholic couples are promised all of the happiness possible in this vale of tears. This is a real promise but current pressures make it difficult for many to attain the happiness for which they were destined.

About 8 years ago a few fellows in Chicago got together to discuss the state of the world and to try solving some of the obvious problems. After some false starts they decided to focus on marriage. Later their wives decided to group together on the same plan.

SOME ONE SUGGESTED the obvious, that these groups might do well if husbands and wives worked together. So 5 years ago this was tried and found to be practical and effective. Since these beginnings there are now more than 1,000 couples in Chicago and groups in over 80 cities in the United States, plus Canada, Berlin, Tokyo and other parts. They are all striving to restore the family to Christ. They all realize that they have a part in the Redemption and look upon this work as a privilege.

Couples Meet Fortnightly

CFM sections meet every two weeks in groups of not more than 7 or 8 married couples. It is essential that husbands and wives work together, for they complement each other. Men are long on theory and talk. Women are concrete and practical. Together they make a wonderful team. It's interesting to realize that Our Lord planned it that way.

EACH GROUP HAS A CHAPLAIN

from their parish. He helps in the preparation of the meeting but does not participate. This is part of a plan to teach the lay people to take their rightful role in the Church. If the priest were to talk in the meeting, all questions would be referred to him as an authority and the couples would not learn how to express themselves on these subjects.

Christian Family Movement couples are trained in the importance of each individual. They all acquire a working knowledge and realization of the Doctrine of the Mystical Body and its implication that every man is an actual or potential member

of us to find his place in this effort to bring about the reign of Christ our King.

We welcome news and articles about other apostolates.

Mr. and Mrs. Patrick F. Crowley and Family



of Christ's Mystical Body and is consequently entitled to enormous respect.

Observe, Judge, Act

TO SERVE, EDUCATE and represent families is the stated purpose of CFM. What is called the Inquiry Method is their special tool. For example,

the groups are now observing evidences of prejudice in their neighborhood. All the couples will come to their respective meetings with facts on the subject. After reporting the facts the group will judge them to decide if the existing situation in their neighborhood is as Christ

would have it. If it isn't, then they determine on an action—small possibly, but effective. They will do something about the discrepancy if any, found between the real and the ideal. For example, if there are only a few Jewish families or Negro families or Irish families in the parish and the facts reveal that they were not accepted or do not participate in the community or parish life, the group might decide to get better acquainted with them. Each couple may invite one of these couples to the next parish party or to a neighborhood get-together.

Mexican Couples Help

CFM has been built on the need for couples to work together to solve the family and the neighborhood problems. For example, there is a wonderful CFM unit among the young couples of Mexican descent in El Monte, California. They have demonstrated that with the guidance of their Pastor, using the CFM method, they were qualified to cope with family and community problems. When it appeared that their neighbors might be dispossessed to make way for a project to change the course of a river, they were able to organize resistance and delay this until other homes were provided.

All Kinds of Groups

CFM EXISTS IN ALL environments. There are groups in farm communities and congested urban areas. The fortunate and the less fortunate meet together regularly to sort out the common problems of the families, and act together to solve them. There are interracial groups, and one Indian group in Oklahoma.

We realize that it is a human and surely a Christian attitude to want to be of service to our fellow man. Everyone wants a chance to serve and to be accepted as part of a group. In the Christian Family Movement all are welcome, all contribute their ideas and efforts.

How Make Families Happy?

HAPPY FAMILIES are those who know the teachings of our Lord and have worked out ways of putting these into every day life. This sort of selfish reason, happiness, might seem enough to justify CFM but is it enough for God? He said we must love our neighbor. So CFM suggests a way to help us know, love and serve Him in our neighbor.

Families are entitled to know how to do this in their locality. So they band together to learn from Christ and His Church and to learn from each other.

Wouldn't it be wonderful if a fair percentage of families in every parish banded together and created pressures that,

1. Helped families to be more friendly,
2. Helped to make the parish the focal point of social and spiritual life,
3. Helped make good reading available to all,
4. Helped promote family recreation, picnics, etc.,
5. Helped the large families to ease the economic burdens by caring for home and children when new ones arrive, making clothes and baby furniture available through a parish exchange,
6. Helped with the sick,
7. Aroused families to a realization of their civic responsibility?

To the extent that CFM is operating, these and other things are being done. Pressures are being created that make the large family the envied rather than pitied ones. The father is

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Holy Father Calls for Lay Apostles

"FREQUENTLY . . . we have spoken of this apostolate of the laity . . . always stressing their present-day duties, even in public life.

" . . . All these lay people, you see them at work. Do not concern yourself to ask to which organization they belong. But rather admire and heartily recognize the good they accomplish.

"It is far from our thoughts to belittle organization or to underestimate its value as a factor in the apostolate. On the contrary, we hold it in the highest esteem, especially in a world in which the adversaries of the Church descend upon Her with all the compact mass of their organizations. But it must not lead to mean exclusivism . . . Rejoice when you see others, outside your ranks, who 'led by the Spirit of God' win their brethren to Christ.

" . . . the apostolate at the service of Christian marriage, the family, the child, education, the school; for young men and young women; an apostolate of charity and aid under the numberless aspects it assumes today; an apostolate for practical betterment of social disorders and misery; an apostolate of the missions, or for emigrants or immigrants; an apostolate in the field of intellectual and cultural life; an apostolate of games and sports; finally, and it is not the least of these, the apostolate of public opinion.

"WE CONGRATULATE you on your resistance to that noxious tendency which exists even among Catholics and which would like to confine the Church to those questions said to be 'purely religious'—not that pains are taken to know exactly what is meant by that phrase: provided the Church keeps to the sanctuary and the sacristy, and slothfully lets humanity struggle outdoors in its distress and needs, no more is asked of her.

" . . . If there is a power in the world capable of overthrowing the petty barriers of prejudices and of partisan spirit, and to dispose souls for a frank reconciliation and for a fraternal union among peoples, it is indeed the Catholic Church. You can rejoice in it with pride. It is for you to contribute to it with all your strength."—Extracts from the speech of Pope Pius XII to the World Congress of the Lay Apostolate, October 14, 1951.

MANY GROUPS, of which Friendship House is one, are trying to follow the call of the Vicar of Christ to restore the world so that it will be easier for men to be good. We are glad to let our readers know of these other groups.

One of these may be just what you've been looking for. Or it may help a friend of yours. It is good for each of us to find his place in this effort to bring about the reign of Christ our King.

We welcome news and articles about other apostolates.

Officer Cowan's Youths Organize Royal Clavers

ST. PETER CLAVER CENTER
814 Seventh St., S.W.
Washington 4, D.C.

The Royal Clavers
THE NEWLY - ORGANIZED branch of the Junior Police and Citizen's Corps, Officer Cowan's youth organization, has given itself the name of the Royal Clavers and meets in the children's clubhouse here. Early in the month they held a dance to raise money for equipment. Judging from the number who attended we would say the dance was a success.

First Picnic
WHEN SPRING ROLLS around in Washington it has become traditional at the Center to turn our monthly vol suppers into picnics at Rock Creek Park. So at the end of May we had our first picnic of the season. The Recreation Dept., upon request, furnishes a kit of athletic equipment; so, in addition to the usual hot dogs and potato salad, we had baseball, horseshoes and volley ball. The pleasant evening was ended fittingly by the singing of Compline.

Nuptials
MAY 3rd WAS A GALA day at the Center. At a high Mass sung by staff and volunteers at St. Dominic's Church, Chris Rasmussen, staff worker,

and Lou D'Addio, volunteer, were married. The reception was held at the Center which had been gaily decorated for the occasion by Charlie Slack and some of the vols. Two carloads of staff workers and volunteers from Harlem FH came to help us celebrate. Terry (former D.C. staff worker) and Carl Craig, whose wedding we attended in N.Y. last October, were among them.

Shortages
WORK ON THE CHAPEL at Maria Laach Farm is progressing slowly because of a shortage of male workers and MONEY. Matt Masle, who returned from a stay in Cleveland just in time for the wedding, took off for the farm almost immediately after and has been the mainstay ever since. But he needs helpers—so MEN, don't be bashful if you want to spend the summer on our farm. Just let us know.

Vols Hear Fr. McGowan
AT A VOLUNTEER meeting early in the month, staff and vols were privileged to hear Fr. Raymond McGowan, director of the Social Action Department of the National Catholic Welfare Conference, and Margaret

Blossoms, Kids, Guest Lecturers

Maria Laach Farm
Burnley, Va.
IT'S A RAINY SUNDAY afternoon here. The Virginia countryside is dripping and a fine mist hugs the hills. There's a fire in the pot-bellied stove. We just drew straws to see who goes out to put the shivering kids in their shed.

Julie lost, and she's fetching a bucket of water in the deal. It's a good thing it rains once in awhile, and nobody can find any excuse to putter around outside, building fences and flower beds and sticking little seeds in the ground with great expectations.

On days like this one finally faces a typewriter.

Of course, it's spring early here in our northern corner of the South. The apple orchard is a canopy of blossoms and the lilacs are in bloom. We're happy that someone took the loving care to plant them way long ago.

We Plant for the Future
WE PLANTED ASPARAGUS this year, digging a long trench in the hard Virginia clay and dragging down buckets of good woods dirt and fertilizer. Felt like Blessed Martin who planted fruit seeds on the outskirts of South American

cities so nature would take care of his poor after he was gone. Planting for others to harvest seems a particularly Christian act.

Groundwork has begun on the barn, and we really mean groundwork. We soon found that the termites had gotten to the barn before we did, and much of the foundation had to be rebuilt. Easter week five seminarians came down with some of the fellows and started laying brick for the chapel floor.

Summer School Problem
We hoped to have all our teachers scheduled for summer school by this time, but haven't received answers from all our prospects yet. Father Maurice Shean of the Catholic Committee of the South will be one of our teachers, and also Margaret Garrity, Interracial secretary, Social Action Department of National Catholic Welfare Conference.

We should have the schedule completed soon. So if you're interested in coming to any of the three sessions, **July 20-26, August 3-9, or August 17-23**, write to Charlie Slack, our Summer School Dean here at Maria Laach Farm, Burnley, Va.

We Need Men—Women Too
BUT NOW THAT WE have begun work on the remodelling

Staff Retreat at Mt. Angel Abbey

BLESSED MARTIN FRIENDSHIP HOUSE
21 N.E. Broadway
Portland, Oregon

THE FIRST ANNUAL retreat for Friendship House staff workers in Portland was a never-to-be-forgotten occasion. We were guests of the monks of Mount Angel Abbey, some forty miles from this city. The Abbey is located atop a prominent hill commanding a breath-taking view of fertile farmlands surrounded by mountains with

Mount Hood in the distance towering over all like a big glob of ice cream. We were the privileged ones to receive such gracious hospitality as outlined in Saint Benedict's Rule; "Let all guests arriving at the Monastery be received as Christ Himself..." This marked courtesy, plus the conferences and the participation in the liturgical life of the

Garrity speak on "Inter-group Participation." Since the volunteers have been cooperating as much as possible with other interracial groups in the city, the speakers had a very interested audience and a lively discussion followed.

Blasphemy Out
HOPING TO GET a story out of it, one of our staff workers attended a meeting here of "Protestants and Other Americans United for Separation of Church and State." She decided there was no story in it but we would like to quote one remark made by Mrs. Vashti McCollum who spoke at the meeting on "Movie Censorship." Referring to Cardinal Spellman's condemnation of the moving picture, "The Miracle" as being "obscene and blasphemous," Mrs. McCollum said, "Obscenity is a crime in the U. S. but blasphemy all but went out with the 18th century."

by Maureen Sullivan



Pentecost—June 1

job we've planned, we see what a job it's going to be, to transform an old barn into chapel, men's dorm, and recreation room. Even with the help of some real carpenter volunteers (who have come to us according to our need) it's going to be a lot of work.

We hope more men who are free for the summer will come and help us out.

And with all the man power conscripted for work on the building, women too are greatly in demand, for any part of the summer they can spare, to help with cooking, gardening and washing.

Also Goatherd!
AND IS THERE ANYONE who feels he might have a special vocation as a goat herder? Our two goats of last year have multiplied into six. And although the kids are terribly endearing, they are pests. Simply thrive on such fare as tulips, lilacs and fresh tender green things we've nurtured from tiny seeds.

by Betty Delaney

Abbey, brought us to a keener realization of the Christ-life in ourselves. Four of the monks shared the giving of the conferences: Father Martin Pollard (Prior) spoke on "Poverty and Obedience"; Father Luke Eberle (Novice Master and Sociology Instructor) on the "Divine Office, Meditation and Spiritual Reading"; Father Bernard Sander (Prefect of Discipline and specialist in Catholic Action) on the "Mass and the Sacramental Value of Creatures"; and Father Ambrose Zenner (instructor in Theology) on the "Theological, Ascetical and Practical Aspects

AROUND FRIENDSHIP

What You Have Done in Portland

Dea. Friends in Christ:

Several months have passed since we made our first appeal to you to join us in the work of the interracial apostolate. Your generous response and God's grace have made possible our efforts to restore His peace in a world torn by injustice and hatreds. We are sincerely grateful for your deep interest and encouragement and ask His blessings upon you.

"To be an apostle means to be called upon to undertake works which human reason sees as impossible, with only the light of faith for support." This statement made by Father Jean Danielou is one we apply to ourselves in our present situation. Our work is possible only because of God's Providence. We believe our inspiration comes from Him and that He will provide—through others—the material means necessary to accomplish it according to the measure in which we make it His work and seek His will.

As some of you know, we have received notice of eviction effective May 31, so Friendship House must find another location where persons of all races can continue to come together to pursue their common interests, to seek solutions to their common problems through discussion and study, or simply to enjoy one another's company. We hope to find a suitable place in this same vicinity but we cannot hope to find

Come Holy Spirit
to your apostles



one at such low rent. We have been paying half price through the bounty of our landlady; now we must look to YOU for that bounty. We beg you to help in any way you can—large or small; we need all the assistance we can get as our work is supported entirely by voluntary contributions. At present we have about \$200 in the bank and that will soon go toward the payment of bills. Our monthly expenses during this past year have averaged \$350. This includes rent and utilities for the center; room and board for the staff; and providing the needy with necessities in emergency situations not cared for by other charitable organizations. We expect this average to increase due to higher rent and the expense of moving and of making necessary improvements (such as decorating and the installation of a heating unit; none of the buildings we have seen is provided with one!)

Besides financial support, we can use assistance in packing, moving and getting settled in our new house. But most of all we need what we know each of you CAN give—your prayers, that in spite of material limita-

Dear Fr... Your months... Because feeding families hungry. porary rents for otherwise live len possible evening neighbor for the olic War ics Anon open a where c spend th of on th This these th who hav tions w large id of broth • Hopef Ellen of Please de Porre N.E. Br gon.



To Pray To Read + To Teach + To

YOU CAN HELP FRIENDSHIP HOUSE!

I would like to help in the work of Friendship House to promote the justice and love of Christ.

Enclosed please find \$..... of which \$..... is a for a year subscription to the CATHOLIC INTERRACIALIST (\$1 a year).

Please send to one or all of the Friendship House addresses listed below:

Friendship House, 4233 So. Indiana Ave., Chicago
Harlem Friendship House, 34 W. 135th St., Box 1
Blessed Martin Friendship House, 21 N. E. Broadway
St. Peter Claver Center, 814 7th St., S. W., Washin

of the Apostolate."

The four-day retreat was climaxed with the joyous celebration of the Easter Vigil service and we came down from this "holy mount" feeling a little bit like Moses must have felt; feeling better fortified to face the onslaught of pagan influences and the vicissitudes of daily life. This fortitude was soon to be tested upon our return to the city by the receipt of a notice of eviction! (For further details see our begging letter elsewhere in this paper.)

Store Refuses Bread to Negro
I WOULD LIKE TO CORRECT a statement made in our last

month's Portland column to the effect that there was no racial problem in the eastern section of Washington. I have since learned from the Regional Director of the Urban League for the Western states that already there is evidence of a problem there. He cited the case of several Negro men who were working on a construction job in this area and who were refused even the right to purchase a loaf of bread in the local grocery stores. Another statement, by a high official in the Oregon Bureau of Labor, that citizens of this state's capital city boast they "have no Negro problem because

Wouldn't to visit this sum to see, ne Catskills, we don't here," ma the bigge is to ch persons v where th minorities

Views of the Month

(Continued from Page 1)

there. When Miss Dodge applied for the trip she was told that there were no accommodations for her. However, through the influence of the governor of Maine and of Sen. Margaret C. Smith she obtained a place at the Lafayette Hotel.

Miss Alma Louise Gregg, a senior at the Washingtonville, N. Y., High School, was refused accommodations at the Roger Smith Hotel when she attempted to register there with the rest of her class. She had to find quarters elsewhere and, moreover, could not eat with the rest of the class making the tour.

Furthermore, 10 blind children were refused hotel rooms because of their race. They had come to Washington from New York in an interracial group to sing at the White House, among other places. Dr. Merle E. Frampton, unable to find a single hotel willing or able to house his charges, finally placed the white children at the Roosevelt and the Negro children at the Dunbar, which had no room for the others.

The excuse generally given in defense of such cases is that Washington's position as a Southern town comes before its position as national capital.

Beauharnais Conviction Upheld

WASHINGTON, D. C.—The conviction and fine of \$200 of Joseph Beauharnais in Chicago Municipal Court in May, 1950, under the Illinois group libel law was upheld by the United States Supreme Court here. Mr. Beauharnais, founder of the now defunct White Circle League of America, was convicted of libel against the Negro race under a law which forbids publications of any sort which expose citizens of any race, color, creed or religion to "contempt, derision or obloquy."

The Court split 5 to 4 on the issue of whether this law hindered legitimate freedom of speech. Justice Frankfurter writing for the majority said, "If an utterance directed at an individual may be the object of criminal sanctions we cannot deny to a state power to punish the same utterance directed at a group."

Wins Oratorical Contest

MILWAUKEE, Wis.—Billie Jean Bond, junior at St. Mary's Academy here, won the All-City Oratorical Contest sponsored by the Catholic Students' Mission Crusade at Messner High School on March 12. Her speech was entitled "St. Francis of Assisi, Model of the Lay Apostolate."



Billie Jean Bond

Klansmen Convicted in N. C.

WHITEVILLE, N. C.—Three former Ku Klux Klansmen were convicted of conspiring to flog Wood Johnson, a white garage mechanic, at a trial by jury in the state court of Judge Clawson Williams. These three were sentenced to two years in jail along with one other who pleaded no contest. Seven others who also pleaded no contest were given two-year suspended sentences and some were fined. Two of the accused Klansmen were acquitted.

WILMINGTON, N. C.—Ten former Klansmen were found guilty here and one was acquitted of kidnapping and conspiracy in the flogging of a white couple. The verdict was handed down by Judge Don Gilliam in the U. S. District Court after the defendants had waived jury trial presumably because they preferred resting their case with the judge rather than with a jury picked from a blue ribbon panel of some of Wilmington's most prominent citizens. This case was the first in which the federal anti-kidnapping law, the Lindbergh law, was used against the Klan.

Knoxville Progresses in Equality

KNOXVILLE, TENN.—Mayor George Dempster has announced two more developments in the campaign to equalize opportunities for all races in Knoxville. First, the next ten vacancies in the Fire Department will be filled by Negroes who will man the East Knoxville section. Second, Dr. J. Hubert Clark, 37 year old physician, has been named first Negro member of the City Planning commission to fill an unexpired term.

Furthermore, Negro citizens here have recently entered the University of Tennessee graduate schools, become a factor in city and county politics and gained a hearing for demands that they be allowed to play on the city golf course. However, five Negro parents lost a suit to have their children enter the white high school because the judge did not consider 19 miles an unreasonable distance for them to go to the Negro school.

Illinois PTA Is Against Segregation

CHICAGO, ILL.—The Illinois Congress of Parents and Teachers called for stricter enforcement of the laws against segregation at its fiftieth annual convention here. The Congress passed a resolution endorsing the Jenkins amendment cutting off state appropriations to segregated schools.

Regis Establishes Scholarship

DENVER, COLO.—A double scholarship is being established at Regis College here in memory of the late Walter Spring, a Negro student here before the war who was killed in Army service. The scholarships which will include tuition, books, room, board and other expenses will be granted to two Southern students, one white and one Negro. A \$20,000 fund-raising drive is now under way.

Teevy Has A New Stove

(Continued from Page 5)

studies and begin training others.

Human Relations in Schools

THERE ARE THINGS being done in other fields besides the field of law and order. For instance the Chicago schools have special committees working to put more emphasis on human relations in the curriculum. Teachers' colleges in the area are also trying to give their students the right attitudes and also techniques on handling situations and working with the community in which they teach. The private business schools of Chicago have not had a very good record, but with a good deal of encouragement quite a number of them have promised to stand behind the policy of no discrimination.

Housing Needed

Housing is still Chicago's biggest problem and the one where it seems the smallest gains are made. It is true that many Negroes have moved into white communities within the last few years without any violence occurring, but incidents of violence do still occur and furthermore the pattern seems to still be a matter of extending the ghetto. It is still true that whenever a certain number of Negroes have moved into a white area the community begins to go all Negro quite rapidly. Which all adds up to the fact that Chicago is still a long way from widespread integrated communities.

Sometimes it seems a long way from such meetings to the action that we would like to see taken, but it seems to me that as long as we believe that changes in a democratic society should come primarily in a democratic way we must trust that enough free responsible citizens will work and plan in these ways and then take action together. How else can we build the community we want?

Study and Blossoms

THE STAFF ENJOYED three days of study and discussion at Childerley with its lovely apple blossoms and chapel of St. Francis in the Orchard. Father Cantwell's sung Mass and homilies got each day off to a good start. Miss Johanna Doniat's hospitality was perfect, as usual. There was even catnip growing for Sally, our cat, which we took along as a reward for keeping rats out of our kitchen. We returned with a clearer understanding of what we are trying

Immigrant Bill Has Race Bias

(Continued from Page 2)

abolishes the ban on immigration from Japan, Korea, Burma, Thailand, Cambodia, Laos, Vietnam, Ceylon, Indonesia, Pakistan, Libya, Somaliland, and Yemen. This ban is admitted to be one of the root causes for anti-American feeling in the Far East.

BUT ONLY 185 JAPANESE are allowed to come in, and 100 a year from each of the other lands mentioned. This is a ridiculously small number. It is made even smaller by the provision that any person born in the Far East or some parts of the Near East who can trace his ancestry back as much as 50 per cent to the new Asia-Pacific quota shall be charged against that area's quota. (A Filipino resident of Chicago told us recently that the present Philippine quota of 100 was taken up by Filipino wives of American soldiers. He says he is continually getting requests for Filipino houseboys but there are none available here.)

Another objectionable feature of the bill is the provision that not more than 100 immigrants from the colonies or other dependent areas of mother countries may be charged to the quota of mother countries annually. This prevents colonies from using up a governing country's quota. In the case of Great Britain and Northern Ireland this quota is 65,361 immigrants. Only about half that number come in. Many British West Indians will be excluded by the new bill.

Sen. McCarran is openly in favor of preferring immigrants from north and west Europe against those from east and south Europe, east Asia and the Middle East. That is the reason for choosing the 1920 census figures and excluding Negroes and American Indians in that count, as well as allowing a smaller number of immigrants.

OPPONENTS OF THE BILL include Pres. Truman who is in favor of admitting 300,000 European refugees to the U. S. over a three-year period. It is hoped that the President will veto the McCarran bill if it passes the Senate.

Pledged to fight for enactment of the President's plea for admitting additional immigrants to the country is a national group representing 35 foreign language and immigrant aid groups. Temporary chairman of the group, known as the American Committee for Special Immigration, is Msgr. Edward E. Swannstrom, executive director of War Relief Services, National Catholic Welfare Conference. Surplus population is a serious problem in Germany, Greece, Italy, and the Netherlands, and more people are continually coming in from countries behind the Iron Curtain.

A better immigration bill was sponsored in the Senate by Senators Humphrey and Lehman. It includes the good features of the McCarran bill. In addition it would pool unused immigration quotas and allow four groups to come in under these quotas—persons persecuted for their religious or political views; relatives of residents of the United States; skilled persons needed in the United States; others on a first-come, first-served basis. The Humphrey bill would use the 1950 census figures as a basis for immigration.

MOST OF US KNOW some of the human story behind these statistics. Probably all our ancestors were immigrants. They worked hard, loved their new freedom and became loyal Americans. Those of us who have been in other countries, whether as members of the armed services or as tourists, know that there are many fine, hardworking people there who want to come to work in America. We may have seen what they could grow on a plot which an American farmer from the Midwest wouldn't touch. Our immigration laws take only the cream of these other countries. Even from a material point of view these people will add to the power of our country. And their fresh view of our freedom and abundant opportunities will give us a new appreciation of our government. The many blessings which America has enjoyed may have been given us because we welcomed new settlers.

WHAT CAN WE DO? Let us write to our representatives in the House and Senate that we want the Humphrey bill passed to admit more immigrants. If this bill fails, let us keep after the government to take out racial discrimination from our immigration practices.

to do at Friendship House with God's help.

by Ann Stull

Christian Family

(Continued from Page 3)

being restored as the intellectual and spiritual leader in the home. CFM is activating a group of lay people who are glad to learn how to practice those all-important corporal and spiritual works of mercy. They are delighted to participate in these efforts, knowing that Christ wants their help.

THEY ARE LEARNING to serve Him and to recognize Him in every one they meet, especially in the neighbors and also in those who appear to be less fortunate than themselves.

We have seen extraordinary Faith, Hope and Charity exemplified by those in the Christian Family Movement. We are grateful to God for the privilege of knowing and being inspired by them. We shall ever pray that more couples will come to learn of this movement that seems to be so designed and destined to bring Christ back into families to help them live the life He planned for them.

New York AMA Chooses Negro Doctor

NEW YORK, N. Y.—Dr. Peter M. Murray was nominated for vice president of the Medical Society of the County of New York, largest unit of the American Medical Association. He is the first Negro ever to hold such a position in this or any other county medical society of the A. M. A. In most counties throughout the country Negro doctors are not even permitted to join their local societies, which prohibition automatically bars them from the state and national organizations.

Dr. Murray is director of obstetrics and gynecology at Sydenham Hospital and an outstanding leader in the circles of organized medicine.

Central African Federation Proposed

LONDON, ENG.—Agreement has been reached here on an incomplete draft of a constitution for a federation of the British, central African colonies of Northern Rhodesia, Southern Rhodesia and Nyasaland. At present only Southern Rhodesia is self governing and the others are controlled from the Colonial office in London. The purpose of the federation is to achieve a politically stable and progressive nation in central Africa which could fulfill dominion status in the British Commonwealth. This federation is opposed on the one hand by the white supremacists who fear too much integration of the white and native communities, and on the other hand by the native leaders who fear that the half mystic race theories of Dr. Malan of South Africa might influence the governing whites.

Sacred Heart's Message to World

THE WAY OF DIVINE LOVE by Sister Josefa Menendez—The Newman Press, \$4.25.

THIS IS A TREMENDOUS book which tells of the revelations of the love of the Sacred Heart of Jesus given to Sister Josefa Menendez, a Spanish sister of the Religious of the Sacred Heart who died Dec. 29, 1923, at Poitiers in France. She wrote them down day by day, not hiding His comments on her unworthiness.

He says, "Innumerable are the sins committed, innumerable are the souls that are damned . . . But what wounds my Heart above measure is the sinfulness of those who are consecrated to Me . . . That soul sins, I love him, and he despises me . . . Poor, poor soul! If he had but realized the agony he is preparing for himself for all eternity."

Our Lord asks Josefa's help in saving these souls. She answers, "I long to give These souls but how can my littleness be of any use to Thee?"

The Master explains, "There are some souls that suffer in order to obtain for others strength not to consent to evil. If those two souls had fallen into sin yesterday, they would have been eternally lost. The little acts you did obtained for them the courage to stand firm."

JOSEFA IS SURPRISED that such little things could have such vast repercussions.

"Yes, My Heart gives divine worth to these little offerings, for what I want is love! I am in search of love. I love souls and I look for a response of love. What is so wounding to My Heart is that often instead of love I meet with indifference. Give Me love and give Me souls . . . unite

all your actions with My Heart. Stay with Me who am with you. I am Love and desire only love. O! If souls only realized how I wait for them in mercy. I am the love of all loves, and it is my joy to forgive."

Our Lady appears to Josefa to comfort and encourage her in her sufferings. St. John the Evangelist and Ste. Madeleine Sophie Barat also come. They say things which sound characteristic.

Josefa is overshadowed by these great ones. But she is inspiring, too, and very convincing in her shrinking from suffering, especially the suffering of her visits to hell, and her timidity in approaching bishops and her Mother-General in Rome. Our Lord's respect for Josefa's free will is impressive, also new insights into His Passion.

WE ARE GLAD we found this book. We can't begin to do justice to its treasure in a short review. Its small predecessor, "An Appeal to Love," caused a demand for a more complete account of Our Lord's words. It has been translated from its original Spanish into Portuguese, Italian, English, Chinese and Hungarian. (Some phrases which are particularly beautiful or untranslatable are in Spanish in footnotes.) The analytical index gives references to Our Lord's words on abandonment, apostolic enterprises, confidence, the desire for Holy Communion, the Cross and other subjects. The 532 pages of this book are an invaluable help in knowing and loving and serving Our Lord which is infinitely more important than keeping \$4.25 in one's pocket.

by Mabel Knight

For Priests and Their People

THE PEOPLE'S PRIEST, by John C. Heenan. 243 pp. Sheed & Ward. \$2.75.

THIS IS A HANDBOOK for the young priest, and if he is lucky enough to be given a copy as an ordination gift and if he reads it and profits by it, he will be very likely to avoid most of the first-year-in-the-priesthood blunders that seem very funny twenty years later but are heartbreaking at the time to a young man. But no less is this a book for the laity. From it they will realize exactly what responsibilities and sacrifices are laid upon and expected from their parish priests. Bishop Heenan is the most realistic of men and there is little glamor about the practical advice he has to give—ranging all the way from the suggestion that the

alarm clock should be placed across the room from one's bed and that after one has got up to turn it off one should on no account return to bed (a good idea for anyone!) to the startlingly true remark that "to read evening papers is merely to waste time. Every journalist knows that if news does not exist it must be created for the evening papers." Much of this book, as can be seen from these random quotations, is useful for lay people, but what is really useful about it is the appreciation of the priesthood it will give to any Catholic. And even though Bishop Heenan is unsentimental, it is apparent, in reading between the lines, how much real love he has for both the people and the people's priest.

'52 Congress Breaks Promise to Navajos

IN 1950 AN INDIGNANT public forced Congress to approve of a ten-year rehabilitation program for the Navajo and Hopi Indians. Unable to make a living on the desert lands of their reservations they had become the sickest and most destitute groups in the United States. Acute shortage of schools through the years, in addition, has left seventy-five per cent of the Navajos illiterate and unable to speak English. This April, in the second of the ten-year program, Congress reduced the rehabilitation funds so drastically that neither much needed hospitals nor schools can be built.

Alan G. Harper, government area director of the tribes, reported the need for doctors and hospitals as "imperative." He pointed out that in an 8,000 square mile area there is only one hospital and that so small (twenty-eight beds) that tubercular patients cannot be segregated. A recent survey disclosed the Navajo tuberculosis incidence is fourteen times that of the nation as a whole. Frank A.

Bradley, Navajo Tribal Council's chairman on health and education committee, stated how schools "haven't come into being." (Some 12,000 Navajo children were unable to enter any school this year because of shortage.)

Veteran champion Reverend Bernard A. Cullen of the Mar-

Real Joy

"You've never seen her face, have you, when she thinks no one is looking? There are days when she comes back after Mass, from the Calvary . . . a hospital where she goes twice a week to look after the cancer patients. She looks positively radiant then, I swear she does . . . I think her face on those occasions is the only face in which I have ever seen real joy . . ."

Comment of Fabien Dezaymeries on his mother in "THE WEAKLING and THE ENEMY" by Mauriac.

"Faithful Portrait Only of Passions"

THE WEAKLING and THE ENEMY by Francois Mauriac—Pellegrini and Cudahy, \$3.

"WHERE IS THE artist who may dare to imagine the processes and shifts of the great protagonist—Grace? It is the mark of our slavery and of our wretchedness that we can without lying, paint a faithful portrait only of the passions." Thus Francois Mauriac concludes "The Enemy," the second of the two brief novels in his latest published volume. The statement serves as justification for his preoccupation with sin and hate-

ridden individuals, which frequently causes pious reviewers to throw up their hands in horror. Certainly few living writers rival Mauriac in the portrayal of three-dimensional characters and in evoking the atmosphere of the French villages he knows so well. "The Weakling" is the pathetic story of an unhappy child, the unloved product of the marriage of a bourgeois girl whose social ambition tricked her into a grotesque union with a simple-minded Baron. Her revulsion against her husband is intensified by the birth of their son, a replica of his father.

The only person in the village who awakens any response in the boy is the Communist schoolteacher who agrees to tutor him, but goes back on his promise on the grounds that he will impede the class war if he gives aid to the aristocracy. In despair the child drowns himself and his wretched father follows his example. The schoolteacher, a sincere man, is left to brood over the relative importance of the individual and the cause, and to meditate on the possibilities of a future life. The tale is brief but powerful, and Mauriac's deep compassion for the neglected child, and his picture of the hate-corroded mother make it memorable.

"THE ENEMY" is reminiscent of "Woman of the Pharisees" in its portrayal of a religious woman who concentrates on piety to the exclusion of all worldly interests. But in this instance the religious woman, Madame Dezaymeries, though dominating the lives of her children and shutting them out from worldly experiences, nevertheless is seen as having done wisely.

Young Fabien Dezaymeries, carefully reared by his pious mother, develops an adolescent infatuation for his mother's only frivolous friend, worldly Fanny Barrett, whom she had known and loved since childhood. But Fabien's passionate affair with Fanny leads him to realize that, even though he had felt that his mother had shut him away from life, Fanny's artistic and sophisticated friends are really living in an atmosphere of death. Mauriac's comment on modern art is concise: "Was it not true, he thought, that their art was the visible form of their despair?"

Any Catholic may feel that reading Mauriac is a good examination of conscience, for his relentless focussing of attention on the havoc wrought by lack of charity and the pursuit of passions.

by Marguerite Gallagher

Justice is making itself felt in the community and is gaining the recognition it deserves as an organization working for the betterment of Davenport citizens of all classes.

Present officers of the League are Vaile Scott, president; Mrs. Rose Gravino, vice-president; Shirley DeTaeye, secretary, and Barbara Lee, treasurer. The president, along with other members, also publishes a newsletter, "The Mediator," official publication of the League. The organization is operating as do most such groups—out of the pockets of its members and through donations. The address of the League is 1120½ Kirkwood Blvd., Davenport, Iowa.

Laughing to Keep from Crying

LAUGHING TO KEEP FROM CRYING, by Langston Hughes—Henry Holt and Co 1952. \$2.75.

A poet and storyteller who has kept in touch with people has given us in this book of short stories

suspense, surprise twists, tears and laughter. He has deep sympathy and understanding for his variegated characters of different races in many countries. Prejudice hits some of them—the schoolgirl who is denied her prize, the college professor who has to agree to Jim Crow education in order to get a position which will enable him and his family to escape for the summer to South America where they can forget that they are Negroes. Other sins—

lust, jealousy and drunkenness—injure others. Poverty joins with prejudice against other characters. Christ walks with one of these and gets invited to a hobo jungle where there are no doors, in sharp contrast to the relief shelter, parsonage and church where the homeless and hungry Negro had sought help in vain.

"Big Meeting" is the climax of the book. Those who came to be amused were swept up into the drama of the Crucifixion. The story is reverently and powerfully told, with poetic impact.

Readers who feel that they are above reading fiction will find in this book an understanding, deeper than mere facts, which will enlarge their knowledge of race relations.

by Mabel Knight



Photo—Courtesy of Hall Branch Library

Cut by Courtesy of TODAY

Davenport Changed by Group Race Report

(Continued from Page 2)

the project and asked to meet with members of the League to present a plan for action. He met with Ann and Chuck Toney, Father Bill O'Connor of St. Ambrose College, Father Bresnahan, chaplain, Vaile Scott, president of the League, and others. The result of this meeting was the formation of the Davenport Citizens' Committee for Cook's Point.

The first move of the Citizens' Committee was to enlist the aid of the League in taking another survey, this time to determine the financial and housing requirements of Point residents. This information is now aiding the Committee in finding suitable housing for these people. At this writing, the League is working with the Citizens' Committee, and members of the League are helping individual families of "The Point" in the construction of homes and in securing adequate housing.

Aiding the League to a great extent in the construction work are St. Ambrose College students who are giving time and labor to the project. And Davenport contractors are donating time and equipment to aid the construction.

Thus the League for Social

zens' Committee for Cook's Point.

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Thus the League for Social

WRITE YOUR CONGRESSMAN AND SENATORS RIGHT NOW!

Catholics Speak on Race Relations

by Rev. Daniel Cantwell

(INTRODUCTION)
Murder is morally wrong. Lying is morally wrong. Stealing is morally wrong. These moral judgments are questioned seriously.
But the statement that racial discrimination is morally wrong too often is greeted by a "yes, but—," as the beginning of a chain of arguments and excuses. Perhaps this is so because the teachings of the Church and her representatives on interracial justice and love are not as well known or as widely spread as some other teachings. We hope in this article, at least partially, to remedy this defect.
Although many do not know it, and still others choose to ignore it, the Church has spoken—often and loudly—against racial discrimination, and for interracial justice. Christ and His Apostles, and their successors and followers throughout the centuries, have taught, urged, and died for the unity of the human family. They have taught that hatred of persons and violations of their dignity are monstrous evils. And, above all, that love of neighbor is not merely an ideal, but necessary for salvation.
In this article you will read the ideas of scores of Catholics—Popes and laymen—who have given thought to one of the most pressing problems of our times: racial discrimination.

(Continued from May Issue)

"Of all the areas of American life that cry with the loud voice of the Crucified Christ for the exercise of charity, none cries so loudly as the field of race relations. . .

"I have said it before, I say it again: those who do not see Christ in the face of their colored neighbor have not seen Him, and may never see Him."—Clare Boothe Luce, *Saving the White Men's Soul*, Our Sunday Visitor Press, 1949, P. 5.

"There is absolutely no room for racism in real Christianity. Christianity reinforces the doctrine of natural reason that all men are equal in essence and have the same essential rights by the clear teachings of Divine Revelation: that all men, without distinction of race, are called to be adopted sons of Almighty God and co-heirs of eternal life. Several years ago the Pope simultaneously elevated to the episcopacy twelve native priests of missionary dioceses from various parts of the world. It was a living demonstration by the Church that race does not count in the truly Christian order."—Francis McMahon, *A Catholic Looks at the World*, Vanguard Press, 1948, P. 278.

"Because of my Catholic background, and what my father had told me of the Negro people, I (even as a child) could see no essential difference between my white and colored schoolmates. It was as startling as a dash of cold water in my face when some of the white pupils let me know that I was 'queer', because of this attitude. How could I think otherwise when Christian doctrine told me of the Church Universal, with St. Benedict the Moor honored on its altars as well as men and women of all other races? How could my seven-year-old mind accept any other view when the dignity of every human being's soul before God was taught in the very definition of the word 'Catholic'?"

"My father frequently recalled that John—the mulatto porter at the bank—was a college graduate, that he was a man of culture and that, had he not been a Negro, he would be in an entirely different position in life. The sin of segregation was thus marked, so early in my recollections, as something repulsive to a Catholic from the very fundamentals of his beliefs."—Louis F. Budenz, *This*

Is My Story, Whittlesley House, 1947, Pp. 17-18.

All Men Redeemed by Christ

b. All men without exception are redeemed by Christ and embraced in His love for His Father.

"Men may be separated by nationality and race, but our Savior poured out His blood to reconcile all men to God through the Cross and bid them all unite in one body. Genuine love of the Church, therefore, is not satisfied with our being within this Body members of one another, mutually careful one for another, rejoicing with him who glories, suffering with him who suffers; we must also recognize as brothers of Christ according to the flesh, destined together with us to eternal salvation, those others who have not yet joined us in the Body of the Church."—Pope Pius XII, *The Mystical Body of Christ*, N.C. W.C. ed. P. 60.

c. All men are embraced in the love which binds us to God. "How can we claim to love the Divine Redeemer, if we hate those whom He has redeemed with His precious blood, so that He might make them members of His Mystical Body? For that reason the beloved disciple warns us: 'If any man say: "I love God," and hateth his brother, he is a liar. For he that loveth not his brother whom he seeth, how can he love God whom he seeth not? And this commandment we have from God, that he who loveth God love also his brother.'"—Pope Pius XII, *The Mystical Body of Christ*, P. 29.

"Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. . . And thou shalt love thy neighbor as thyself."—St. Matthew, 22:34.

"While we love some more, we must love all with a substantially complete love. It is difficult to see how this can be compatible with such an institution as the color-bar, excluding intimate relationships on grounds of racial differences. And as if to emphasize this, it was ordained that the Incarnation itself should take place in that corner of the world where Europe, Asia and Africa meet, in the half-way color of the near East, and in such a way that the first communities of Christians contained men of various colors."—Rev. Finbar Synnott, O.P., "The Church and the Color Question," *Blackfriars*, December 1950.

"In the clash of selfish interest, unleashed hate . . . nothing could be better or more powerful to heal, than loudly to proclaim the new commandment of Christ. That commandment enjoins a love which extends to all, knows no barriers nor national boundaries, excludes no race, excepts not even its own enemies."—Pope Pius XII, *Letter on the Catholic Priesthood*, 1935.

"Let me state most emphatically that no one can be a Catholic and not have a lively sense of charity for all the sons of the same Father and all those redeemed by the same Divine Blood. The law of charity is the foundation of Christianity and this law must reach out not only to individuals but to all nations, all races, and all classes."—Bishop James A. Griffin of Springfield, Illinois, in a letter

Catholic Mother of the Year

by Emanuel Romero

THE HONOR WHICH HAS come to Mrs. Maceo A. Thomas of New York City, in being selected as the "Catholic Mother of the Year," marks the second time that the Thomas family has been signally honored for their Catholicity.

In July, 1950, the father, Mr. Maceo A. Thomas, was one of three colored men in the New York Archdiocese who were honored by His Holiness Pope Pius XII with the *Pro Ecclesia et Pontifice* award, which was presented by His Eminence Francis Cardinal Spellman, Archbishop of New York, at a ceremony in St. Patrick's Cathedral for outstanding service in the field of Catholic Interracialism.

In both instances the awards were richly deserved. While Mr. Thomas was busily engaged in church and civic activities, in addition to his daily task as an executive in the firm of Dobbins Fuel Company, and as a real estate broker, Mrs. Thomas was active in building a strong Catholic home and raising a large family of nine children—five girls and four boys. Mrs. Thomas, herself, came from a home of ten children, of which she was the youngest. As a Catholic family, they have done much to advance the cause of interracial justice and better race relations generally, and in exemplifying the basic principles of true Catholic living.

Mrs. Thomas was born on a farm in Phoenix, Maryland, 48 years ago. She graduated from Morgan Junior College in 1924 and the following year she married Mr. Maceo A. Thomas in Baltimore, Md. They then moved to New York City and established their home on Fish Avenue in the Bronx.

Of the nine children in the Thomas family, two of them are married; Rhea (26) is now the

wife of Dr. J. G. Tarleton, Jr. She lives at Meharry Medical College, Nashville, Tenn., where her husband is head of the Radiology Department. She has a son, Jack Tarleton, 3rd, who is the first grandchild of the Thomas's. Maceo, Jr. (24) married Miss Marjorie Adams of New York, a graduate of Hunter College, shortly after he entered the military service. He is at present stationed in Germany, but expects to return home this summer to join his wife, who is at present a member of the Thomas' household. Roderick (22) is a graduate of Alfred College, and worked as a salesman for a while before going in the Army. The other children, Muriel (25) a graduate of New York University, is at present a social investigator for the New York City Welfare Department; Ruth (18), a graduate of Cathedral High School, is at present a student at Hunter College; Eleanor (17) is a senior at Evander Childs High School; Basil (14), Paul (12) and Betty (6) are all in public school.

Mrs. Thomas typifies the traditional mother of whom it is

said: "The hand that rocks the cradle rules the world." In spite of her many duties at home, she is active in parochial work and as Secretary of the Parent-Teachers' Association. She is a charter member and was the first president of the St. Madeleine Sophie Retreat Group which was organized about eight years ago through the interest of Mother Dammann, who was president of Manhattanville College of the Sacred Heart, Mrs. Lamb, an alumna, and Rev. John LaFarge, S.J., its spiritual director. The original members of this retreat group were drawn for the most part from wives of the members of the Catholic Laymen's Union of New York, of which Mr. Thomas is a charter member and, at one time, president. He is at present its treasurer. The membership of this retreat group numbers between 50 and 60 women and it is an interracial body. They meet monthly at Manhattanville College and yearly they hold their retreat at Torresdale, Pa.

At present Mrs. Thomas is quite active with her husband helping Monsignor Cornelius J. Drew in his efforts to raise \$1,000,000 for an interracial school and community center at St. Charles Borromeo parish in Harlem.

The honor of being the Catholic Mother of the Year 1952, is bestowed on a worthy mother who is the embodiment of the true spirit of devotion and an inspiration, not alone to her family, but to all who are dedicated to the great ideals of home life which go to make us better citizens and better Catholics.

Mr. and Mrs. Maceo Thomas and Family



NC Photo—Courtesy of the NEW WORLD

to the Committee of Catholics for Human Rights, 1940.

We Are One Body

d. All men are called to the perfect unity of the Church, the Body of Christ, wherein Christ joins all the members to Himself and to each other to form together His fullness, the Whole Christ, and wherein all, "whatever be their origin or their speech, must know that they have equal rights as children in the House of the Lord, where the law of Christ and the peace of Christ prevails."—Pope Pius XII, *On the Function of the State in the Modern World*, P. 13.

(Continued in Next Issue)

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Rev. Daniel Cantwell
Chaplain of Chicago Catholic Interracial Council

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